THE COPIES OF Several Letters,

which were delivered to the

KING.

BEING

Written by ſundry Friends in the Truth, who wrote them as they were moved by the Holy Ghoſt, from ſundry parts of the Nation, though unknown one to another; all which being compoſed together, and having not wholly done their ſervice unto ſeveral ſober minded people in the Nation who have deſired to look into the things that were communicated by us to the King, It is therefore thought fit and convenient to publiſh them to the Nation, being a work of the light, wrote by the movings of the ſpirit of Truth, that the Nation may ſee what Viſitations, Inſtructions, Warnings and tender Invitations the King hath already had by and from the ſervants of the Lord, and ſuch as wiſh the Peace and well Government of the Nation.

LONDON,
Printed for *Thomas Simmons* at the ſigne of the *Bull* and *Mouth* near *Alderſgate*, 1660.

COPIES

OF

Several Letters,

KING

FRIENDS,

IN the Power of the Lord God rule, that with that you may be preſerved, and ſtand from doing any thing, or ſuffering to be done (under you, or in your name) which may be to the overturning of you; for you ſee how the Lord hath brought down and overturned by his Secret Arm and Hand, for we have ſeen the Hand of the Lord in overturning every change that hath been overturned theſe many years, and they have been warned by us before they were overturned by the hand and Power of the *Lord*; and now is your day and tryal whether you will anſwer the Expectation of the Lord, for which purpoſe he hath brought you to be a rod to the wicked, and whether you will go beyond your bounds. We are a People that have ſuffered under every Power, Goods ſpoyling, Baniſhment and Impriſonment till death; and many now at this time is in Priſon, yet there hath been pretence in every Power of Tolleration for them that fear God though different in Judgment. And becauſe we do reprove ſin in the Gate, and Corruption in Magiſtrates, and Miniſtry, and Teachers that be found out of the Life that they were in that gave forth the Scriptures, and for this cauſe have we been ſtocked, whipped, and made a prey upon by every hand: And becauſe we could not hold up ſuch things as Tythes, which Chriſt came to end, *Heb.* 7. And hold up ſuch practices as are not found in the Scriptures, Contrary to the Commands of Chriſt, and deny our ſelves of the unrighteous practices of the wicked, therefore are we hated of the wicked for theſe things, but we can ſay the Lord forgive them.

And Now Friends, you being come into the Power, and we hearing that there is Tolleration proclaimed, and yet there is much violence and perſecution, as though the Nation would riſe up in a Maſſacring, breaking up Meetings of the People that meet together in the Worſhip and Service of the Lord, and to build up themſelves in their moſt holy Faith, praying in the holy Ghoſt; which things are a diſhonor to the Government; for when things are done by a cleer Law and openly,

penly, and people are not fallen upon in the high Waies and private places, which is not a Credit to Government. And Now Friends we have been made a prey upon for and to many Governments, which the Lord God his hand is turned against; therefore as I said before, it is your day and time to do mercy, and to walk humbly with God, that is that he requires of you. In the daies of *Oliver* Protector they put forth the Oath of Abjuration, which was put forth to be taken by them which was Popishly affected; and though they knew that Friends was against Popery, yet they made a prey upon them because they could not take an Oath; yet they knew themselves that they could not swear, but obey the Doctrine of Christ, who ends the swearing in old time, And said let your yea be yea, and your nay, nay, in all your communications. And then there was another thing came out which was concerning Rogues and sturdy Beggars, which men of 40, 50, and 60, l. a year was whipped as sturdy beggars, that honest men could hardly pass up and down to see their Friends and do their outward occasions; and besides, many honest women have been whipped upon the same account. And now there is an Oath of Allegiance that hath been profer'd to some of our Friends, and they know that Friends cannot take an Oath, so there is yet likely a prey to be made upon Friends that abides in the Doctrine of Christ; We seek the Peace, Good and Welfare of all men, and are not against any mans person, neither do we wrestle with Carnal Weapons, but Spiritual; Neither have we been found in Plots or things against any Power, or is it our intent but that all might live Peaceably in the fear of God, as knowing that God can overturn them with his hand that do not do justly; And now the Cry is, that we are against the King, we are against the King, Which thing is not so, for they have smal reason to think so, for he hath done us no hurt; for whosoever Rules in Righteousness God will accept, that we know. We have given our backs to every Profession, and our Cheeks to every Power that hath risen up, yet we never resisted with Carnal Weapons, and can say the Lord forgive them, and turn them the other Cheek, and sees that all that doth strike about Religion with Carnal Weapons are not spiritual men.

George Fox.

KING

KING CHARLES,

THou came not into this Nation by Sword, neither by Victory of War, but by the Power of the Lord; Now if thou do not live in it thou wilt not prosper; and if the Lord hath shewed thee mercy and forgiven thee, and if thou dost not shew mercy and forgive, the Lord God will not hear thy Prayers, nor them that pray for thee; and if thou do not stop Persecution and Persecutors, and take away all Laws that do hold up Persecution about Religion, but if thou persist in them, and uphold Persecution, they will make thee as blind as all that have gone before thee, for persecution was ever blind, and God by his Power and by his hand overthrows and bringeth Salvation to his oppressed, and doth his valiant acts; and if thou dost bear the Sword in vain, and let Drunkenness, Oaths, Pleasure, May-games with Fidlers, Drums, Trumpets, and set up May-poles with the Image of a Crown on top of them, Abominations, the Nations will quickly turn to *Sodom* and *Gomorah*, and as bad as the old World which grieved the Lord, and he overthrew them, and so he will you, if these things be not suddenly prevented hardly; was there so much wickedness at liberty before now as this is now at this day, as though there were no Terror nor Sword of Magistrates, which doth not grace a Government, nor is a praise to them that do well; So our prayers is for them that be in Authority, that we may live a Godly life in which we have Peace, and that we may not be brought into Ungodliness by them. So hear and consider, and do good in the time whilest thou hast Power, and be merciful and forgive, and that is the way to overcome and obtain the Kingdom of Christ.

G. F.

To

To *CHARLES* late Proclaimed KING.

FRiend, keep peace among people of all sorts different in judgements, that one may not destroy another about Religion, but let them have their meetings together, and one confer with another, and have Meetings a purpose, and Places, and none excepted: And that *Jews* and *Turks*, and *Papists* and *Protestants*, all may have Liberty to speak forth their mind, and then let them that be Mimsters of the Gospel, Convince, and Convert, and stop the mouths of Gainsayers, and war with Spiritual Weapons and Spiritual Warr, and be thou Chief Magistrate to keep peace among them however; and take heed of the Priests, for they will strive to make Thee their Executioner to execute their malice upon such as they are not able to resist their spirits, and if Thou do'st not fulfil their wills they will slight and not matter Thee: For this is the word of the Lord God to Thee, be still and patient in the Wisdom of the Lord God, until that go over all, and to order with that; and mark what became of the *Jews* that turned against Christ, and what became of *Herod* that persecuted the Christians, and what became of *Pharaoh* and his Host that oppressed the People of God, and what became of the false Prophet, Beast, and Dragon, with all their compelling worships since the dayes of the Apostles, must they not go into the fire; and all Religions which was held up with Carnal weapons in the Law Christ ends, and rebukes the zeale of them that would destroy, and told them that he came to save mens lives and not to destroy them; and the Apostles wrestled not with flesh and blood and carnal weapons, nor did not carnally war with people and imprison them; but they that did preach the Gospel they were in the end of the Law, and their weapons were spiritual and so was their war, and so they were to love enemies, and this was spoken to the Apostles, which never went to complain to Magistrates to have them to persecute: for they do not love enemies that do so; for they that love enemies are the spiritual-weaponed men, and differs from the Jews which held up their Religion by sword & outward

ward Law which Christ ends, and the Faith and Church stands in the end of the Law, for Christ is the end of the Law for righteousnes sake to every one that believes, who are Members of him his Body the Church, of which he is the Head, and in it Priest, King, and Prophet; The World may make Kings and destroy them again, and put on Earthly Crowns and take them off again, which they have done since the Apostles daies; but mind Christ making thee a King, and giving thee a Crown which is immortal and lasts for ever, In which is the power of a World without end, and of an everlasting Kingdom and Dominion, which is without end; therefore mind the Raign of Christ, and be subject to him.

G. F.

Friend and Friends,

LEt no one be persecuted for Church, Worship and Religion, let no Carnal Weapons meddle with that among Christians; but it hath been the Practice of the Jews, Apostatized Christians and Heathens, which was not the practice of the Apostles before the Apostasie; for their weapons was spiritual, therefore spiritual weaponed men, that is in the power of God with Spiritual weapons wrestle, and not with carnal weapons, for that is a carnal war, those cannot be called Ministers of the Gospel, or spiritual men, that have not spiritual weapons, which makes to differ from Papists, Heathens and Jews; the Jews used carnal weapons, and the Law tollerated them; and they was to be killed that would not hear the Priest, and they was to be stoned to death, presumptuous Blasphemers and false Prophets was to be run through; but Christ who destroyes the Devil the Author of Presumptuous ones, Blasphemers and false Prophets, he ends the Jews Law, and saves mens lives; They that follow this Captain, their weapons are not carnal, but spiritual, and they wrestle not with flesh and blood, and destroyes no mans life, but Christ ends the Jews Law that did. And consider what *Moses* said that had the Law that went over all Transgressors; To this chief Magistrate there came a Complaint that there was prophesying in the Camp, and *Moses* instead of prisoning them as Tumultuous

and

and breakers of the Peace, said, Envieſt thou for my ſake? would all the Lords People were Prophets; ſo Magiſtrates of underſtanding rebukes ſuch complainers; therefore come nigh unto the Law that ye may be like *Moſes*, which is far from the Goſpel: The patience of *Gamaliel* hath been wanting, who ſaid, Let them alone, if it be of God it will ſtand: and this was to them, who was eager of priſoning and perſecuting the Saints and true Chriſtians, from whom there is no example to perſecute any for Religion, or put to death with Carnal Weapons, for that is it which brought Chriſtendom into heaps, and into a Wilderneſs, by which the Spirit hath been quenched, and propheſie deſpiſed, and the Order of the true Church loſt, in which there is comfort in edification and learning, that is, if any thing be revealed to him that ſits by, let the firſt hold his peace, for ye may all propheſie one by one, the Spirit of the Prophets was ſubject to the Prophets, and this was Order in all the Churches of God, which is counted Diſorder, and breaking Peace, and a Law againſt it ſince the Apoſtles daies in this which is called Chriſtendom, by which mens Spirits hath been tied up, and limited from Edification and Comforting, and Prophecying, and that which hath been invented by men ſet up and tollerated; therefore let all your Laws be to keep Peace among the people that they do not deſtroy one another, but an equal juſtice be amongſt all, and in the Power of God; or elſe that will overthrow you; and living in that you will have unity with God and all his people: and let no prophane man, Drunkard, Swearer, or Perſecutor bear Office, for they will cry Peace, Peace, until upon them come ſudden Deſtruction; therefore in the Fear of the Lord keep that you may receive his Wiſdom from above, by which all things was made, that ye may order all things to his Glory with that Wiſdom which is pure and gentle; and conſider that *Nebuchadonezer* that great Tree under whom the Beaſts of the Field ſheltered, he knew not the Kingdom of the moſt High Ruling in men; Therefore mind that Kingdom, and that will let no Beaſts ſhelter under you; and conſider *Cain* was the firſt Perſecutor about Religion and Sacrifice; and they that be born of the fleſh which have gotten the Scriptures, and are out of the Spirit that gave them forth, will perſecute them that are born of the Spirit, which they that are

born

born of the Spirit never perſecuted any, and all thoſe that runneth up and down with packets of letters, are like *Saul* againſt the Saints, and not like *Paul* with Spiritual Weapons, and are not to be minded, for they would make the Magiſtrates their Executioners, for which cauſe Gods hand is turned againſt them; The time is come that they muſt acknowledge their blind zeal, as *Paul* did when he was *Saul*, who perſecuted others about Religion, but it may be ſaid, if any be of a people and diſent from that people, they may kill them and put them to death, the *Papiſts*, *Turks*, *Heathens*, and *Jews* may ſay ſo, but Chriſt and the Apoſtles, and true Church of old did not ſay ſo, nor do ſo, but ſaid let him be as a *Heathen*, or have no company with him, but love Enemies, and if he hunger feed him, and thats the way to overcome him with love, that hath been wanting among thoſe that are called Chriſtians, who hath almoſt ſtarved and pined many of our friends in Priſon, And would neither viſit them themſelves nor ſuffer others, and this is our meaſure we have received from them, to whom we have given our backs and cheeks, which yet ſtands ready for the ſmiter; Now if they go into everlaſting puniſhment, and ſtand on the left hand of Chriſt, that doth not viſit Chriſt in Priſon, what will become of them that caſts him in Priſon where he is manifeſt, will not all in the leaſt meaſure of truth judge that they be out of the Power of God, though they have the form? let not them be perſecuted who are taught of God, for not paying anothers Miniſter which they know to be falſe, and for not repairing other meeting Places, and not paying Clerks for ſaying Amen, and turning the Hour-glaſs, and hanging the Pulpit, and ſuch like Service, but every one maintain his own Miniſter that will have them; Let there be no compulſion about ſuch things; but a free People, a free Miniſtry ruled by the law of Love, and this is the way to overcome all ſpirits in the World, that in the dignity hath the honour; And let no men be perſecuted for obeying the Doctrine of the Apoſtles & Chriſt, that ſaith ſwear not at all, not by Heaven nor by Earth, nor any other Oath, but ſaith let your yea be yea, and your nay nay, whatſoever is more then theſe is evil; Let not them be perſecuted who practice this, whoſe yea and nay is more then oaths, which is Chriſts Doctrine, who ends the Prophets and the Law, and firſt Prieſthood, and firſt

Covenant, and *Moſes*, and the Vail, who is greater then *Solomon*, and reigns over the Houſe of *Jacob* and *Joſeph*, to whom the Angels muſt bow; Now he who is Chriſt ſaith, ſwear not at all, though theſe ſware and commanded ſwearing, and though men in ſtrife ſware which was for the ending of it, Chriſt who deſtroyes the (Devil the author of ſtrife) ſaith ſwear not at all, but let your Yea be yea, and your Nay nay; And he that teaches this Doctrine is the firſt and the laſt; ſo let no one be perſecuted that will do truth at yea and nay; This is according to Chriſts Doctrine and Scriptures of Truth.

G. F.

O KING.

GReat hath been the Love of God towards Thee, evermore to be prized and never to be forgotten by Thee, who by a ſecret hand hath preſerved Thee in many great ſtraits and dangers, and now after many years travailes and tryals in ſtrange Countreys and forreign Kingdoms, hath the Mighty God by a wonderfull Providence brought Thee back again, into thy own Native Nation, and ſet thee in place of great Power, as King and Supream Ruler over ſo great and large People, and much more hath the Lord done for thee; And now O King! what doth the Lord require of Thee, even this, that thou ſhouldeſt do juſtly and love mercy, and walk humbly with God; Humility is a precious Ornament, ſuch an Ornament as Jeſus Chriſt the King of kings did daily wear, and exhorted even all his ſubjects to follow him, & to learn of him, for ſaith he I am meek and lowly in heart, and ye ſhall find reſt unto your Souls, *Mat.* 11. 29. And the wiſe King *Solomon* did prefer Humility before Honour, as it is written, the fear of the Lord is the inſtruction of Wiſdom, and before Honour is Humility, *Prov.* 15. 33. This is the true Honour which abides, which follows Humility; He that humbles himſelf ſhall be exalted and honoured by the Lord, but there is an honour which abides not, which men would have before they have learned Humility, and that is the honour of men which

which they ſeek and receive one of another; And much of this kind thou wilt find amongſt men in theſe daies, which God will blaſt, and lay it all in the duſt, for therein lies a great ſnare. And as thy Souls friend I do declare unto thee, that if thou let that enter and receive the honour of men into thy heart, it will choak the good ſeed in thee, and ſtop the current of the ſtreams of Heavenly love, and thou wilt become dry and barren, and empty of the good fruits of Righteouſneſſe, which if thou dwell in the humility of Chriſt, and receive the Power of Truth into thy heart, then thou wilt be kept open and tender, and the ſeed of Righteouſneſſe will grow in thee, and the true love of God will ſpring up in thy heart, and make thee truly faithful unto God, and a bleſſing unto his People; Remember the ſaying of Chriſt, *Jo.* 5. 4°. I receive not honour from men; and further he ſaid in verſe 44. How can ye believe which receive honour one of another, and ſeek not the honour that cometh from God only; The Lord keep thee out of all the ſnares of the great enemie who goes about like a roaring *Lyon* ſeeking whom he may devour.

There is a people in *England*, who appear not unto thee in that kind of high titles, or outward honour (as many do) who in their hearts wiſh well unto Thee, and deſire thy proſperity and peace in Chriſt; And the effectual fervent prayers of Righteous men fearing God may work more for thy good and ſafety, then all the fair words and ſwords of ungodly men. We are a people whom the God of Heaven hath gathered by his holy Arm into the fold of the good Shepherd; and even in troubleſome times when we were ſcattered up and down, and wandering aſtray did the Lord viſit us, and revealed that life and power of truth in our hearts, which many years we had been (vainly) ſeeking without us, the power of which did mightily work in us, deſtroying ſin and the works of the Devil, and forming and creating us a new in Chriſt Jeſus unto good works; And as the Lord had made us partakers of the riches of his love, and ſatisfied our ſouls with the fatneſſe and fulneſſe of his houſe, a neceſſity did the Lord lay upon many of us to declare unto others what great things the Lord hath done for our Soules, inviting others to come freely, that they may be ſatisfied with the goodneſſe and loving kindneſſe of the Lord; And withal teſtifying againſt pride and op-

preſſion and other evils which have abounded amongſt moſt ſorts of people, as well Rulers & Teachers as others: And for this Teſtimony which we have born for ſeveral years, we have been greatly hated, reviled, mocked, ſtoned, whipped, ſtocked, perſecuted and impriſoned, and looked upon by many as troublers of the Nation; as formerly it was ſaid of the ſervants of God; for example, when *Tertullus* the Orator accuſed *Paul*, *Acts* 24. he ſpoke on this wiſe, *We have found this man a peſtilent fellow, a mover of Sedition, and a Ring-leader of the Sect of the Nazarenes*; ſo it was ſaid then, and thus it is ſaid now, many hard ſpeeches are ſpoken againſt us, but O King try us thorrowly, and if falſeneſs, treachery, or unfaithfulneſs be found in us or any of us, then let ſuch ſuffer, and not be ſpared; But if upon Tryal we be found ſincere, true and faithful to God, and juſt and upright in our dealings amongſt men, then ſpare us, and grant us our Natural Right, which is liberty of our Conſciences in the worſhip of God, without limitting the Spirit of God, for God is free and will not be limitted to this or that form or way which men ſet up, but in his own Way, even in Spirit and Truth, by men of upright hearts will he be worſhipped. And O King, even to this day are we reviled and perſecuted, and neither ſuffered to have the liberty of our Conſciences, nor the liberty of our bodies; for of late time as it pleaſed God who is my Light and Leader to order me his ſervant, whom he hath called into the work of the Miniſtry, to come into *Cheſhire*, where I walked peaceably and in the fear of God, on the 17th day of the 5d month, being at a Meeting where many of Gods people were in the fear of God aſſembled together, and even while I was Miniſtring the Word of Life unto the people, there came in ſome Souldiers with Swords and Piſtols, and haled me (a ſervant of God) forth of the Meeting, and afterwards fetched forth ſome others of the Neighbours, and brought us before ſome of the Commiſſioners, and though nothing was or could juſtly be laid to my charge of any evil done, nor intended to be done, yet becauſe I could not for Conſcience ſake enter into Recognizance and ſubſcribe an Engagement, as being made free by Chriſt, they committed me to the Marſhals, under whoſe cuſtody I have been Priſoner theſe 24 dayes, and ſince they have committed eight more of my Friends who did declare

clare their willingneſs to ſubmit to all juſt things, and are ready to do any lawful ſervice under thee as King and Supream Ruler; and withal deſiring the benefit of thy late Declaration, wherein thy tenderneſs is expreſſed towards tender Conſciences, yet becauſe for Conſcience ſake they could not ſubſcribe ſuch an Engagement as was tendered to them, they yet remain Priſoners under the cuſtody of Martial men, and are kept from their Wives and Children.

Theſe things I was preſſed in ſpirit to lay before thee, that if God put it into thy heart, a few words from thee might eaſily ſtop this kinde of proceeding againſt a people fearing God; this way of proceeding is not onely in this County, but alſo in many others; ſorely have many of our Friends ſuffered of late time, the hearing of which if it were related might make a tender heart even to bleed. We are a great People ſcattered up and down the Nation, and our cauſe and caſe is one, ſo that what thou doſt for one thou doſt it for all; I write in plainneſs to thee, not daring to give thee flattering titles, but declaring the Truth from my heart, aſſuring thee that we are Gods People, and the ſheep of his paſture; ſo what thou doſt, do it as unto and for the Lord, that of the Lord thou mayeſt have a reward. Power is now committed into thy hand; The God of Heaven direct thy heart in true wiſdom, to uſe thy power to Gods glory, the good of his people, and the comfort of thy own Soul, Which is the prayer and earneſt deſire of a ſervant of Chriſt, who loves thy Soul, and deſires thy happineſs in this world, and in the World to come Live everlaſting.

ALEXANDER PARKER.

From Namptwich *in* Cheſhire,
the place of my confinement,
the 10*th day of the* 4*th month,*
1660.

O KING,

GOD hath in theſe Nations a People gathered by himſelf into his Light, who are known to himſelf better

better then to men, and therefore have we ſuffered by men under all the powers that have riſen in this Nation, ever ſince God called us towards himſelf by his eternal Light and Spirit; and though we receive not our Laws from man, yet are we not without Law as to our God, but have one Law-giver, even Chriſt Jeſus our Lord, our Life, and our Head, bleſſed over all, and from his Laws we may not depart, and by his Law in our Conſcience, and the Power of his Spirit in our hearts are we ordered and guided to walk holily towards our God, and harmleſly towards men, as the Saints of old witneſſed in Scripture, however they be minded towards us, and by the vertue of the Lamb, and not of fleſh and blood, are we made to give our goods to the ſpoil, and our bodies to the tortures of cruel men, rather then defile our Conſciences, or ſin againſt any one of the leaſt of the Commands of our Lord and Law-giver Chriſt Jeſus, who by the light of his eternal Spirit doth daily lead us out of the evils and vanity of this preſent world, and having begotten us into his own guiding, he doth not ſuffer us to ſubject our ſelves to any thing whatſoever is not ſet up by himſelf, nor to worſhip the god of this world, nor obey him in commands, or cuſtoms, but the exerciſe of our Conſciences he hath redeemed wholly to himſelf, and by his precious blood hath ſprinkled them, and made them tender, and pure, ſo that we may not worſhip falſe gods nor the true God in a falſe manner, nor may we worſhip men, nor follow the cuſtoms of Nations, Kindreds, or People, or Languages, but the Spirit of Truth it ſelf we muſt follow, nor may we break Chriſts Commands in ſwearing, when men commands us, but muſt obey him who ſaith, *Swear not at all*, nor may we joyn to or uphold any worſhip whatſoever, but what the Spirit of truth it ſelf leads us into, though many have ſought to force us thereto, nor may we leave the Miniſtry of Chriſt, and that maintenance which the Goſpel allows of, to maintain a Prieſthood with Tithes, and ſo go back from Chriſt to the Law, that the Apoſtle ſaith is diſannulled, *Heb.* 7.

And for ſuch things as theſe, concerning a tender Conſcience, and the Law of our God, have we ſuffered grievous perſecution, and not for any unrighteouſneſs done by us againſt any mans perſon or eſtate, nor have we ſuffered by any

juſt

juſt Law of the Nation, but by the wills of cruel men, and as a prey to every mans luſt hath been our liberties, lives and eſtates, and the Rulers that have been to this day have not ſought our deliverance, but have dealt treacherouſly with us, and the Lord whom we ſerve hath ſeen it and reproved it, and yet we are not ſet free, but at this day we live in the account of the rude and envious people, as a people appointed to death and deſolation, and the whole body of ungodlineſs, and rage of wickedneſs is upon us daily, & with cruelty falls upon us in our perſons & eſtates, and our peaceable Meetings to worſhip the living God; and as to all theſe things we are laid as the mire in the ſtreet for every rude boy to run over, and we have not found help from man, as to all the powers that have been till this day ſince we were a people, nor do we ſpeak this, becauſe we look for help from man, nor indeed can we expect that from men, until men own the ſame principle of God to rule in them to which we are ſubject, which is the Son of Righteouſneſs, and leads all into Righteouſneſs, Truth and Peace that his Light doth follow, who is known to us to be King of Kings, and Judge of the Judges, though fleſh and blood ſees not his Kingdom.

And now O King, as we have been moved of the Lord in bowels of love, and with much plainneſs of ſpeech (after the Spirit of Truth, and not with vain complements) to lay theſe things before all the ſeveral powers that have riſen hitherto, with ſeveral other evils which our God hath ſent us to teſtifie againſt (both in Rulers, Teachers, and People) ſo we have done, and for that we have ſuffered alſo for a witneſs againſt them as it is at this day; ſo the ſame God hath now after a while put into our hearts to lay theſe things before thee (O King) that thou mayeſt not be ignorant to what we are called, and for what we ſuffer, & in this we rejoice that we feel love to thy Soul even while we are thus doing, and if many ſhould be moved hereto of God, take heed of being wearied therewith, nor count it clamour or trouble, as they that was before thee did, and ſo let up prejudice and evil thoughts in their own hearts againſt the innocent; for this we ſay unto thee, and affirm in the Name of our God, that the more any are (truly) moved by the eternal Spirit to warn thee of theſe things

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(or any other evils that may any way grieve his holy Spirit) ſo much doth the Lord (of thy life, and true, and everlaſting peace) double his love unto thee, and ſhow his willingneſs to ſtay thee from that which hath removed Kings, and broken Kingdoms; and this we know to be in God, and by him in us towards thy Soul and eternal well-fare. And though we cannot Swear, and Unſwear, Covenant, and Uncovenant with every change that comes, as men do that know not the everlaſting Covenant and Decree of God; yet this hath God ſealed in our hearts, to ſeek the good of all men, plot againſt none, but ſtudy to live quietly, and exerciſe our Conſcience faithfully towards whatever Government our God ſhall ſet up, deſiring that all men in their day may ſo uſe their power, as they may give account to God with joy, and not leave their names for a curſe and reproach among men; for this we know, that God is now at hand to give a ſpeedy reward to every man as ſhall be the work of his day.

Wherefore O King ſeek the fear of the Lord, and not pleaſure, do Juſtice and Judgement in this thy day, relieve the helpleſs, oppreſſed, and break the yoak of bondage that lyes upon the poor, and bring Judgement into the Gates, and let not Juſtice be ſold, leaſt the meek of the earth cry to God againſt thee; verily God is nearer this Nation to avenge then many can believe, though he have done wonders in this generation that many generations have not ſeen, and he is trying all ſorts of people with the Teſtimony of his appearance; bleſſed are they whoſe eye is open to diſcern the ſigns of the times, for a work is God working in the earth, and he will cut it ſhort in Righteouſneſs for his Elect ſake which daily hath waited upon him thats bleſſed for ever.

O King, ſpend not thy time in fleſhly pleaſures, neither ſtrive after that glory which will fade away, but apply thy heart to God, and wait to feel his Spirit in thee, giving thee light and underſtanding to guide thy wayes before him, for onely bleſſed is he who Rules by his Power, and who is taught of God ſhall be eſtabliſhed in Righteouſneſs, and be far from oppeſſion, and onely ſuch ſhall be called the bleſſed of God to all gene-

rations, read, and remember the Righteous and the Wicked.

From one of those whom the world calls Quakers,

Written the 3d day of the 4th month, 1660.

JAMES NAYLOR.

To CHARLES King of *England*, *Scotland*, and *Ireland*. From one who is in Prison, a Sufferer for the Testimony of his Conscience, and for Religions sake.

FOrasmuch as the Lord God of Heaven and Earth hath given thee the Supream Authority, and power (according to man) over these Nations, and set thee up again who was thrown down, and given thee Dominion over thine Enemies, even contrary to what thou couldest have expected in some Months past, and in such a way as could hardly have entered into thy thoughts, to obtain that which so long hath been detained from thee without the shedding of blood (which shews that the Lord doth not delight in the shedding of mans blood) Therefore do not thou delight in that, nor forget the Lord who hath done this for thee, neither let it slip out of thy minde, least thou shouldst exalt thy self, and in thy heart say, My own hand hath done this, or by my own wisdom or power is this thing come to pass, and so the Lord should not have the praise and the honour which is due alone unto him: Oh! therefore that his fear may be in thy heart (O King) which is the beginning of the true wisdom, whereby thou maist know and understand for what end the Lord hath done this for thee, and so mayest come to do the thing which the Lord doth require of thee; namely, to do Justly, to love Mercy, and to walk Humbly with God, and to pay thy Vowes unto the Lord, and to do the things which thou hast promised unto men, and in so doing the Lord will establish thy Throne, and preserve thee out of the hands of thy enemies at home and abroad, and make thee a dread and a terrour to the Na-

tions about thee, and the generations to come may call thee bleſſed, and the remembrance of thy name will be better then thoſe who went before thee, who have not ſerved the Lord in their generations, but have ſerved themſelves and forgotten him, and ſo he became their enemy.

And now is the time of thy Tryal, and the day of thy viſitation, wherein the Lord is come to try and to prove what is in thy heart, to ſee now if thou wilt do that which is Juſt and Right in his ſight, and fear before him, and walk in the way of the Lord, and become a bleſſing to the Nations. But if now (on the contrary) after the Lord hath done this for thee thou ſhouldſt forget the Lord, and caſt his Righteous Law behinde thy back, and ſhouldſt hearken unto evil counſel, to do that which is evil in the ſight of the Lord, and harden thy heart againſt him (as King *Pharaoh* did when he would not let Iſrael go out of *Egypt* to ſerve the Lord) and ſhould ſay in thine heart, who is the Lord that I ſhould fear him or obey him? Even he who hath raiſed thee up into the Throne of thy Father (which was taken away from him) and hath given thee Dominion over thine enemies, if thou ſhouldſt reject the Lords Counſel, and diſpiſe his Servants and Meſſengers who declares the truth to thee) and ſuffer them to be afflicted and perſecuted, and evilly entreated by wicked men, and ſuch as are enemies to Truth and Righteouſneſs, and not do that which the Lord God requires of thee, ſeeing the Lord hath given thee power, and put it into thy hands, that ſo Truth and Righteouſneſs may raign in the Land, and Juſtice and true Judgement may be executed, and mercy ſhewed to the poor and oppreſſed, the fatherleſs, widow and ſtrangers, and the cauſe of the Righteous and Innocent heard and pleaded, and oppreſſion and cruelty and violence removed out of the Land, and perſecution of any man for Conſcience ſake in matters of Religion reſtrained, and thoſe Laws aboliſhed, that ſo all people may have free liberty in the exerciſe of their Conſciences towards God, to whom they muſt ſtand or fall, and give an account in the laſt day, with whom there is no reſpect of perſons; for all the Laws by which men are compelled to worſhip, hath been made in the time of Antichriſts raign, and the Braſt, and falſe prophets, and falſe Church (which is the great Whore) and long night of Apoſtacy, which hath been

been since the dayes of the Apostles, wherein people have been erred from the Spirit, and from the Truth in which God is to be worshipped, who is a Spirit; And not to compel men to this or that outward form, for that doth but make them hypocrites, and not true Christians; and that will not excuse any, nor ever be accepted before the Lord: for that which is given or offered up unto the Lord must be free, and his People are a free People, and his grace is free, and his Gospel is freely to be preached to all; so take heed of those men who make a trade of the Scriptures to preach for filthy lucre, for they will betray thee otherwise, by making Laws to compel to worship, for by such hath the compelling worships come in; But the true worship of God is in his Spirit, which is free; and that which would limit the Spirit of God, and binde the Conscience (by outward laws in matters of worship and keep in bondage) is not of God nor is not truth, for truth is that which sets free, and gives unto *Cæsar* the things which are *Cæsars*, and unto God the things that are Gods, that the Lord may have his right (wch is to rule in the Conscience) and every man may have their right from the higheſt to the loweſt; and so hereby the hearts of people would be bowed unto thee (as they were unto King *David*) and joyned unto thee in love, and live at peace one with another, and the blessing of the Lord would be upon thee, and his powerful presence would be with thee, and he would be thy strength and defence; and so thou wouldst be a blessing to the Nations over which thou art King, for the Lord is coming to do a great work in the earth, which men will hardly believe, though it be declared to them: And this I know, that if thou fear the Lord, and stand in the Counsel of the Lord, he will direct thee to do the thing that is Right and Just in his sight, so that thou mayest prosper.

But now I say, if after all this, O King! thou shouldst forsake the Lord, and walk contrary unto him, he will walk contrary unto thee; And know assuredly this from the Lord, that then he will turn against thee and become thy enemy, and thou shalt not be established nor prosper, for the Lords hand will be against thee to destroy thee; & then it will not be for thy good, nor for the good of the Nations that thou art brought in, but for your hurt, and for your de-

ſtruction and ſhame, and confuſion. And this from the Lord I declare unto thee in love, in the truth and uprightneſs of my heart; therefore let me not be accounted thy enemy, neither do thou refuſe to hearken unto the Counſel of the Lord by the meaneſt of his Servants) nor ſtop not thine ear from hearkning unto his true and faithful witneſs, the light of Chriſt Jeſus in thy Conſcience, which convinceth thee of ſin, and reproves for it, for this hath no fellowſhip with unrighteouſneſs, nor the works of darkneſs, nor never conſents to any evil in thoughts, in words or deeds; I ſay, take heed of rejecting the Counſel of this, for in ſo doing thou wilt be given up unto blindneſs of minde and hardneſs of heart, and thy underſtanding will be altogether darkned, and true Judgement will depart from thee, and thou wilt then give ear unto flatterers, and ſo wilt do the things (and ſuffer the things to be done in thy name) for which thou wilt be afterwards reproved and condemned, which will be laid to thy charge, and will be a weight and a burthen too heavy for thee to bear.

And therefore in time be warned, and hearken diligently that thy Soul may live; for the Lord God of Heaven and Earth is riſen to plead with all fleſh, who will eaſe himſelf of his enemies, and avenge himſelf upon all his adverſaries, and that ſpeedily; for he is now come nigh unto Judgement, who will make a ſhort work in the earth; yea, he will even cut it ſhort in Righteouſneſs, for his own Names ſake, his Elect Seeds ſake, his annointed which long hath ſuffered, and for his Peoples ſake who have been oppreſſed, who love the Lord and fear his Name, and walk in his Truth and Righteouſneſs in the uprightneſs of their hearts, who have long waited upon the Lord for deliverance, and are ſtill made willing to wait upon him in patience (whom we know at length will certainly deliver) for it is from him that we look for deliverance to come in his own time, and by what means as pleaſeth him.

And all theſe overturnings which hath been of late we ſee plainly, and know the mighty hand of the Lord hath done it, and who will yet bring greater things to paſs, for he will overturn till Truth and Righteouſneſs comes to raign in Kingdoms, Nations and Governments, which he alone loves and takes delight in.

And

And this is the Decree of the Lord God of Heaven and Earth, which is ſealed and gone forth, and his determinate Counſel which ſhall ſtand for ever, which he is fulfilling now in theſe latter dayes, according to his promiſe; and wo from the Lord will be unto all them that decree unrighteous decrees, and take counſel and not at the Lord, for their counſel ſhall not ſtand (though they dig never ſo deep to hide it from the Lord) neither ſhall their Enterprizes come to paſs; for no weapon that is formed againſt the Lord ſhall proſper, and every tongue that riſeth up in Judgement againſt him ſhall be condemned; and the Lord will be againſt all the Kings, and Princes, and Rulers, and Judges of the earth who love not Truth, and Judge not nor Rule not in Righteouſneſs, but do turn Judgement backward, and let Truth fall in the ſtreets, and not ſuffer Equity to enter.

And this the Lord will do, and the day is now haſtning on apace, even for his own Names ſake, which long hath been profeſſed by the people in theſe Nations, but not in Truth and Righteouſneſs have they lived, who have diſhonoured it thereby, and cauſed it to be blaſphemed amongſt the Heathen, while people have been profeſſing God in words, but in works denying of him, and drawing near unto him with their lips and with their mouths honouring of him, but they have removed their hearts afar off from him, and their fear towards God hath been taught by the precepts of men; but the Precepts of the Lord and his Law in their hearts hath been rejected and not regarded, but they have erred from him in their hearts, and therefore have they not known his wayes.

And ſo for this cauſe is the Lord riſen in his mighty Power, and is ſtretching forth his Arm, and cauſing his voice to be heard and ſounded forth, to plead with the Inhabitants of the earth, and to overturn Kingdoms and Nations, who pulls down Kings, and ſets them up at his pleaſure; And who may call him to an account? or ſay what doth he? For by him Kings do raign, and Princes decree Juſtice; and the hearts of Kings is in the hand of the Lord, as the Rivers of water he turneth them whitherſoever he will, *Prov.*21 1. and who do Juſtice and execute Judgement in the earth ſhall be honourable, and honoured of the Lord who is getting himſelf a Name in the earth, and making his Truth honourable,

and

and all his Saints who walk in it shall be honourable, as it is written, This honour have all his Saints, who bindes their Kings in Chains, and their Nobles in fetters of Iron; and he will reprove Kings for their sakes.

For the Lord God is coming to set up his own Kingdome, which stands not in words but in Power, in Righteousnesse, and Peace, and Joy in the holy Ghost, and all the Kingdoms of the world shall become the Kingdoms of his Son Jesus Christ, who is the annointed of the Father to be King of kings and Lord of lords; be wise therefore O ye Kings! be instructed O ye Judges of the earth! serve the Lord with fear, and rejoice with trembling, kiss the Son least he be angry, and ye perish from the way, &c. For he it is by whom Kings are to Raign, and Princes are to Rule and decree Justice; and blessed and truly happy shall they be alone who Rule for him, and by him in Righteousnes, Justice and Equity, for such shall prosper.

But if any man love not the Lord Jesus Christ, let him be accursed, for such are his enemies, that would not that he should Rule over them (by his Law in their hearts) who must be brought before him, and slain before his face, and none can be able to deliver out of his hands, who hath all Power given him of the Father, both in Heaven and in earth; and God hath committed all Judgement unto the Son, who Judgeth the quick and the dead, and who will give a just reward to every one according to their deeds done in the body, whether they be good or evil.

And this O King! is the Word of the Lord to thee, and a warning unto thee from the Lord by his Servant, who in obedience to the Lord, and love to thy Soul hath declared this to thee in truth and faithfulnes, who shall pray for the Kings as Supream, and them that are in Authority, which are under them, that we may live a quiet and peaceable life in all godlines and honesty; and if otherwise this liberty cannot be enjoyed, I am freely given up to suffer for the Truths sake, in which I have believed, whatsoever the Lord shall please to call me unto, and do rejoice in the Lord, that I am counted worthy to suffer for his Name sake.

Written by one who seeks the good of all men, and the hurt of none, who am a Prisoner for the Truths sake, called

HENRY FELL.

AND furthermore O King! seeing the Lord hath put into thy hands the power and Rule, and Authority to Govern these Nations; and likewise that thou hast declared and given the word of a King for it, That no man shall be called in question, or suffer, or be abused, or wronged for difference of Opinions in matters of Religion, which do not disturb the Peace of the Kingdom; and that there shall be a liberty granted to tender Consciences, and that they shall not suffer or be persecuted for Conscience sake; Therefore do I appeal unto thee for Justice and Equity to be done unto me who have suffered unjustly, and now am at present a sufferer for Religion, and for Conscience sake (in *Thetford* Prison in *Norfolk*, as also are several others of my Friends and Brethren in other parts of the Kingdom) by the corrupt wills of men who are envious, and not according to Law or Equity; And the cause (in short) for which I suffer is this, First, I was taken out of a publick Meeting, where we were met peaceably and in the fear of the Lord to wait upon him (and no otherwise, nor for no other end) and committed to Prison by order from the Mayor of this Town (called *John Kendall*) and then after 7 dayes imprisonment I was called before him and the rest of the Magistrates, and because I could not for Conscience sake swear and take the Oath of Allegiance and Supremacy, and because I was a stranger in this place, I was whipped at the Market Cross for a Rogue and Vagrant (though no such thing in the least was proved against me) and sent away with a Pass; and when I had gone some miles from thence, and that the Pass was freely delivered to me by some of those that was to convey me (as the Mayor doth know) to go whither I would, I came back again with it through the Town of *Thetford*, it being in my way whither I was intended to go before; and as I passed through the Town did speak some words to the people, exhorting them to Repentance, and to fear the Lord, &c.

For which cause was I committed to Prison by a *Mittimus* from the Mayor without any Examination, there to be kept close Prisoner, and not suffered to have a Coppy of the *Mittimus*, where I have now laid several weeks; and now because

these

these things are done in thy name (O King) which are so contrary to Law and Equity, and contrary to what thou hast declared and promised; as that I should be deprived of my liberty and freedom without the breach of any just Law by those which act under thee and in thy name, whereby the Righteous and innocent suffers without cause, and cannot be heard, nor have Justice or Equity. Therefore have I appealed unto thee, that I may have it from thee, whom the Lord hath set to do Justice, to be a terrour to the evil-doers, and a praise to them that do well: And this is that which the Lord requires of thee, and is good and acceptable in the sight of God, who pleads the cause of the Innocent, whom I know at length will plead my cause if thou refuse to do it; but therein thou wilt not be innocent nor excusable before the Lord, seeing it is laid before thee. So in the will of the Lord I rest, unto whom I commit my cause.

H. F.

Dear Friend,

IN love to thy Soul the Lord hath drawn forth me towards thee, ever since the day wherein I was made to see this thy day before it was; therefore I am made bold in his power to declare in a measure what he hath made me to see in the light towards thee, to which if thou beest faithful thy name shall be for a praise to the ends of the earth, and thou shalt flourish like a green Bay-tree: Now this is to inform thee of what the Lord hath for thee to do, for there is a prize put into thy hand, and the Lord will if thou rejects not his Counsel, work in, with and by thee, and for his Seeds sake (which thou art to be careful of) which is scattered abroad in the earth, that thou mayest help to bring to pass his work, his great work wch no heart can conceive but such as are brought into a measure of that light which expelleth all darkness out of the heart; for the work in hand is suddenly to bring to pass, all the high and potent men of the earth to confusion, all such as hath burthened his Seed, and slain the Just and brought under that which should have brought to him that honour which to him belongeth: Therefore Friend, the Lord requires of thee to do Justice, love mercy, and let the oppres-

sed

ſed go free; for before this thy day hath the faithful and juſt ones, the Seed of God, the Spirit of Truth in the hearts of the dear Saints of God been kept under, and hath been cut off in many where it hath begun to ſpring up; for by the ſufferance of the former powers of this Nation hath many of the dear Saints of God in this Nation been exceedingly afflicted, & for no other cauſe but for bearing their Teſtimony againſt the deceit of the wicked practiſes of ungodly men, ſuch hath been the *Haman*-like ſpirits of ſome that hath had power over us, that becauſe we could not for Conſcience ſake, for fear of offending like *Mordecai*, fulfil their high minded, as to put off the Hat and bow the knee to them and honour their perſons, therefore hath ſome of us been fined and our goods taken from us, and ſome have had their bodies caſt in Priſon; and becauſe we could not like *Shedreck*, *Meſheck* and *Abednego* fall down and obey what they command us, to wit, Go and worſhip at the places they require us, and not paying them what they require of us, for ſuch compulſary worſhip which for the Lords ſake in obedience to him we durſt not do, therefore have they taken away from ſome their goods, and ſome have not onely loſt their goods but their bodies laid in Priſon, and ſome have layn there till death, and the reaſon why we dare not do the things beforeſaid, is becauſe we finde them which are called Miniſters to be in the ſteps (many of them) of Anti-chriſts Miniſters, for by their fruits we know them; For can good fruit come out of an evil root, or do men gather grapes of thorns, or figgs on thiſtles? The tree may be known by its fruits; they call themſelves, and the people likewiſe call them the Miniſters of Chriſt, and yet they know him not, for Chriſt ſaith, He that ſaith he knoweth me and doth not my will, is a lyar; if ye love me ſaith Chriſt to his true Miniſters, keep my Commandments; hence it appeareth, that he that doth not the Will of Chriſt doth not know him, and he that doth not keep the Commands of Chriſt doth not love him, and if they that doth not his Will do not know him, and they that doth not keep his Commands do not love him, How can it be expected that ſuch ſhould either love or know his Seed? Therefore we conclude, that where we finde any given up to pride and to ſeek after the honour of men which is not of God, or where we finde men given up to covetouſ-

neſs, or ſwearing, or lying, or whoredom, or drunkenneſs, or pleaſure, or paſtime, or in any works of darkneſs; that ſuch neither love nor know Chriſt, the Light, the Truth, nor his Seeds and in this nature have we found many of the Miniſters (ſo called) in *England*, *viz.* in pride, in covetouſneſs, nay far more covetous then the Uſurer, which will take but the double of his debt; but it is found that ſome of them hath taken and cauſed to be taken from them whom they have done no work for, of ſome, which by their Law could claim but a penny, yet they have taken a ſhilling; and where by their Law was due but a ſhilling; they have taken and cauſed to be taken forty ſhillings, theſe and ſuch like practiſes are abominable in the the ſight of God, and they that doth allow or are found in and partaking with ſuch like practiſes as theſe are ſhall aſſuredly come to Judgement, and the wrath of God ſhall aſſuredly fall upon them for it in its time.

Therefore Friend conſider the oppreſſions of the oppreſſed, which lyeth in Priſons and Holes for Truths ſake, to wit, the Teſtimony of Jeſus Chriſt their life, in them the Hope of Glory; Chriſt ſaith, *I am the Way, the Truth and the Life, and there is none cometh to the Father but by me*; Now the way to the Father is by the truth, now truth is light, and light is oppoſite to darkneſs, and he that is led by truth the light, which lighteth every man that cometh into the world, is kept out of darkneſs, but he that is in deceit is in darkneſs, and then not in the truth, but he that yieldeth up to the power of truth, there to ſtand, and by it to be guided, is out of deceit and in the light, which is Chriſt, and this Chriſt is in all that believe the Hope of Glory; hence it appeareth, That he that walketh by any other way then what is made known by the light which is Chriſt within, is in the deceit and in darkneſs, and knoweth not whether he goeth; Now as light is oppoſite to darkneſs, and truth to deceit, ſo they that regardeth not to liſten to what Chriſt the Light in the heart makes known to them, are in darkneſs and goeth out of the way from the life into that which leadeth to death and deſtruction; Now Chriſt is the Way, the Truth and the Life, he came to reprove the world of ſin in the heart, becauſe he hath put his Law there, for the heart is it that God requires, if the heart delight to do the Will of God, that heart he accepts, and there he will

dwell,

dwell, but that heart that rejects reproof, and will not turn from that, for which Christ the light within in the heart reproves it of, is found to reject Christ the Salvation of their Souls; for minde, a covetous mans heart delights in his goods, a swearer delights in swearing, a drunkard in drinking, for his delight is in it, a proud mans hearts delight is to see himself set above his equals, some men delight in honour as *Haman* did, and therefore hateth all in *Mordecai* nature; but let all such know that the Lord will turn all such down to dishonour, as *Haman* was, if they do not suddenly repent; some delight in pleasure in pastime, some in chambring in wantonness; Now the heart being the seat of delight, and it being filled with any of these delights which are works of darkness, there is no room for light, to wit, Christ in the Inn, but he must be turned out, and that by reason of the enmity betwixt them, for light cannot dwell with darkness nor darkness with light, for when Christ the light comes to appear in the dark heart, to reprove it of sin and evil, if not heeded, and what it is reproved of and for, returned from, then such turns from Christ the light, the Salvation, which would bring out of death and darkness into that which leadeth into destruction.

Friend, consider what is set before thee to do, that is to walk before the Lord with a perfect heart, and that thou maist so do, thou art to take heed to the truth, the light Christ within the heart, and let him be thy Counsellor in this thy day that is put into thy hand, for thou hast a power given thee whereby thou mayest overturn all the wicked intentions of all the evil-minded men in this Nation, which hath set themselves against the Lord and his Annointed, the price of their lifes is put into thy hands, be faithful, the charge which thou hast put into thy hands as thou sittest at the stearn of Justice, is to see that Lawes be made in the fear of God, and according to his Will and Command, and that thou mayest so do, let thy Counsellor be the Lord of Hosts; and those that truly fear the Lord, and walk before him with a perfect heart, be the men that thou joynest in Counsel with, for they that truly fear the Lord dare not act any thing which may be for the dishonour of God, nor the suppression of any where the Seed of God is, which thou art required of the Lord to be careful

of, which may be known by their fruits; it is known whatever is acted and put forth for Law, it will be in thy name; therefore it stands thee in hand to keep in the humility in which the Power of God stands, which will keep thee in that which shall stand against all that shall Counsel thee from that which shall be for the glory of God and the welfare of his People; for this know, that if any evil be acted in the Nation and Thou punish it not, a measure of the guilt shall be laid to thy charge; Therefore in this thy day fear before the *Lord*, for he is a dreadful God and a consuming fire before his adversaries, and become as a little child, and whileſt the day is be thou faithful in thy labour and work, which is put into thy hand to do. *Adam* was once innocent, but by reason of disobedience in yielding to the temptation of the Tempter, he was found in the transgression, was therefore drove from the presence of God where he was set; Christ was innocent, and was tempted by the Tempter, but he not yielding unto the temptation of the Tempter, was found faithful in obedience to the Will of his Father, and therefore received a Crown of Glory; Mark, thou art innocent of the many evils that hath been committed in this land, which hath been suffered to be done by the former higher Powers of this Nation, & they being found in the disobedience, were cast out, and thou art now posseſſed in their places, and haſt the same under thy hands they had; Mark, if thou keepeſt thy self innocent (and out of the evils which they suffered to be done) and be not overcome with the temptation of the Tempter, as *Adam* was, and they were, but reſiſt the temptation of the Tempter as Christ did, thou wilt be found in so doing to do the Will of God, and abiding so to the end thou shalt receive thy measure of that honour which Christ had, and keeping to that humility which goeth before the honour which God gives, thou shalt see that the bodies and estates of men fearing God have a well being under thy Command; but know, that the *Lord* requires thee not to rule over the hearts and Consciences of men as unto things spiritual, for that is his place, and there he will place his Kingdom (know ye not that the Kingdom of Heaven is within you?) and he will make lawes for that Kingdom, it is written, he will write his law in the heart, And there it is that he requires obedience, and they

that

that are obedient to what he requires there, they ſhall have favour in his preſence, but they that diſobey and rejects what he requires there, they ſhall receive the Rod of Correction; for ſuch cauſes is our day made ſad, and our oppreſſion great, and our bodies expoſed to what cruel minded men can do againſt us; for in pure obedience to what Chriſt Commands, which ſaith, *Swear not at all*, and becauſe we cannot for Conſcience ſake ſwear when put upon it, we are made a prey of by people, which are many that abuſes us, if we go to a Magiſtrate and tell him of our abuſes, they have demanded whether or no we would give it in upon oath, the which for Chriſts ſake we could not do, for this cauſe hath Juſtice been denied many of us, and the offender gone unpuniſhed, & we expoſed to their mercies, which many of the dear Saints of God have found cruel upon them, for this cauſe hath ſome been deprived for a time of their lands, and ſome their goods taken for fines, and ſome hath been caſt in Priſon.

Therefore Friend conſider, that as thou art brought by a high hand to be the chief Inſtrument which may overturn all the wicked intentions of all the evil-minded men in this Nation, and as thou art ſet at the ſtearn of Juſtice, thy work is to ſee that Juſtice be executed right; the law was made for a praiſe to them that did well, and a terrour to them that did evil, which to do, it is required of thee to reform, and to put the ſword of Juſtice into the hands of faithful and juſt men, ſuch as in truth feareth God and departeth from iniquity; for this is ſeen and found that a covetous man, he through coveteouſneſs is fit to take a bribe, and that may blinde his eye ſo as he cannot alwayes ſee to do Juſtice; ſo a proud high minded man is ſubject to reſpect perſons, and regard a rich man for his riches and high eſteem, by which means Juſtice may be turned backwards, and equity dye in the ſtreets; for theſe and ſuch like unjuſtneſſe have we of late had large experience, and for the evil which hath been acted againſt the bodies and Conſciences of many of the dear Saints of God, the land mourns and the Judgement of God hangs over, and hath in ſome meaſure ſeized upon ſome for their evil doings againſt the Elect and Choſen of God.

Now Friend, to keep thy Conſcience void of offence before God and all Juſt men, let it not enter into thy heart, as to

obey,

obey, to ſuffer nor allow that any mans Conſcience ſhall be tyed to any other way in the worſhip and ſervice of God, then he by the light Chriſt within, which lighteth every man that cometh into the world, ſhall lead him to do, and in ſo-doing thou ſhalt keep thy ſelf innocent, and out of the breach of what thou haſt promiſed, to wit, a liberty to tender Conſciences, by which means thou ſhalt engage all that truly fear the Lord and walketh powerfully in his ſight, to love, ſerve and obey thee with a ſingle heart and an upright minde, and to be faithful unto thee as thou art faithful to the Lord.

We are commanded that if any have a form of godlineſs and deny the power thereof, from ſuch turn away, and to have no fellowſhip with unfruitful works of darkneſs: Now whereas a people may ariſe and ſay they are Chriſts, or of Chriſts flock, yet believe them not till thou haſt tryed them, and that thou wilt do by taking away the cauſe, and when that is taken away, it will then be ſeen what the effects will be; deeply ſenſible am I made of thy preſent ſtanding how ſlippery it is, and being bound with the Cords of love to that meaſure of truth in thee, which none can take from thee, and as thy life is in the truth is my Joy and Peace; it is upon me by that meaſure of truth in me for truth ſake, to inform thee what ſad things is acted in thy name behinde thy back by ſome unjuſt Magiſtrates which are now in power, and that is to ſee the Juſt accuſed and puniſhed falſly, and many unjuſt go free which are faulty; for if the words of an honeſt ſober man may be taken, as ſoon as the oath of an unjuſt ſingle perſon, there is ſome lies in Priſon for words againſt thee that was not ſpoken by the perſons ſo impriſoned, by which means ſome families are made uncapable of help to ſuccour them with, but are expoſed to great wants.

Therefore I beſeech thee as an Ambaſſadour in Chriſts ſtead for truths ſake, that theſe things be ſuddenly inquired after, and let truth have the upper hand, that all may be reformed and brought to the knowledge of that which Hell and Death cannot prevail againſt, and that door opened by which all may come to ſee what it is to have truth, the life, the power of Chriſt to rule and raign in the inward parts.

Written in the 4th month called June at *Sutton* in *Lincolnſhire*, 1660.

By one who is begotten to that truth, which keepeth faithful to the end all that abide in it

JOHN SOWTER.

AN

AN ALARUM
Beat in the
Holy Mountain,

That ENGLANDS Inhabitants may awake to Righteoufneſs.

Their Vanity and Prophaneneſs being here opened, that they may ſee what they have brought forth, and of what ſervice it is to the KING or his Cauſe, unto whom they have pretended ſo much love.

The KINGS ſafety and ſtrength being here alſo plainly ſhewed, in a ſhort Meſſage of love unto him, which was delivered into his hands.

By Commiſſion from the Prince of Peace in

W. S.

WIth you is my Controverſie ſaith the Lord, who rejects my Councel and will none of my reproof, who goes on in Rebellion and hates to be Reformed, your wayes are all corrupt and your doings altogether evil, and your delight is therein placed; theſe things have I ſeen and have long held my peace, and you have thought that I have been ſuch a one as your ſelves, but I will ſet your ſins before you and cauſe you to remember your doings; my anger is kindled in my breſt, and my jealouſie burns like fire, my arm is ſtretched out and I will not gather it in until my work I have accompliſhed, and until I have performed the intents of my heart, I have beheld you throughout, and my eye hath ſeen you in ſecret, your Councel you cannot

not hide from me, for I am God and all my wayes are equal, your sins have long come up before me, & the cry thereof hath been exceeding great, yet have I exercised patience towards you, and Judgement I have not executed speedily, but have forborn and suffered long, because my delight is in saving and not in destroying, but you have abused my mercy, and have not regarded the day of my patience, that my goodness might have led you to Repentance, but have hardned your faces to sin more and more, and saith the Lord sees not, neither is there knowledge in the Most High, but you shall all know that I have seen you and your doings, and will plead with you in the strength of my might, and by my hand you shall fall in Judgement, for I will scatter you and will not spare you, I will make you as dust before the winde, and then shall ye know that I am God, and all my Judgements Righteous, for I respect not persons in Judgement, neither regards the loftiness of man, but will bring him down to the dust and make him bow before my Power, both high and low, rich and poor shall know it who stands in their stout-heartedness, in the day when I do this saith the Lord God Almighty.

O Inhabitants of *England*, I have beheld you scattered as sheep without a shepherd, every man walking in his own way, and doing the thing that seems right in your own eyes, so that you are become exceeding sinful, and as a Cage of unclean birds, your deeds testifie against you that you are a rebellious people, stiff-necked and stout hearted, wilful and stubborn, sinning more and more, that the Lord is provoked, and his Spirit grieved with your unlawful deeds, and with the evil of your doings, for of late you have sinned as if you never could have sinned enough, that you have largely filled up the measure, and drawn the wrath of God near upon you, you have run desperately in the waies of darkness where your eyes are blinded that you cannot see your selves, so that iniquity you have greedily committed, and have exceedingly added to your former sins; Oh! turn to the measure of God that is manifest in you, that hath not joyned with you, nor consented to your vanities, but hath stood a reprover of you in your own Conscience, turn unto it for it is pure light, and discovers every deed of darkness, wait in it and it will open your understandings your wayes to behold, that you may loath what you

have

have done, and depart from your evil wayes to turn to the Lord, whose way is pure, and his work holy, for you have been all eryed, the fence hath been pulled up, and you have been let loose, and hath had your swing, and into the height of vanity you have runned without stay, and hath made it manifest what your hearts delight in, sober people hath seen your folly, though you walk in darkness and doth not see your selves, you are so accustomed to do evil, and your delight is so placed in it, that you call it good, and esteems the man highly that is most exercised in it, and hath such a one in respect above others, that you count the proud happy, and those that do wickedly you honour, and none so much respected or esteemed by you, as they are; this is your own way, and you walk in it with delighting, and in your vain mindes are striving who should most exceed in prophaneness, and this is sufficiently evidenced in your rioting and drunkenness, pride and wantonness, for which the honest-hearted mourns, to behold the abominations and wickedness that is brought forth by you, and will certainly draw down the Judgments of the Lord upon you, for your wickedness will fall upon your own heads, and this you shall know in the day when he executes vengeance, whom now you openly and prophanely sins against; Oh! that your eyes were opened to see, and your understandings to perceive, that you might come into Gods fear, and dread his holy Name, for vengeance belongs unto him and he will repay, and though your day seem unto you as if no night should come upon you, yet know that you must come to judgement and give an account of all your doings, then will your day be dark and blackness will overspread you, and your faces will gather paleness when all the drunkards healths shall rise up against them and draw down wrath upon them, and increase their torment; this will be your portion, Oh ye drunkards of *England*, who now have your delight in it, that nothing is pleasing unto you but the vanity of it, nor none pleasing to your company but such as can joyn with you in it, and though your Cup seem to be filled with pleasure and with joy, and you drink all off with delightings, yet will the end be bitterness; Do you ever look into the bottom, or consider what the last drop will be? Surely if ye were but so wise as to consider the last end, it would put a stop

unto you, and place Gods fear over you; for there is a Cup of indignation for you to drink, which will turn your joy into mourning, and your mirth into heavineſs, and make you gnaw your tongues for pain, when your Cup of pleaſantneſs ſhall be turned into bitterneſs, in the latter end this you ſhall know; how do you abuſe Gods good creatures with your immoderation and exceſs, until you make your ſelves incapable of manhood, wallowing in the dirt and mire of your filthineſs from day to day, riſing up early to follow ſtrong drink, and ſit till night to be inflamed, and this you have followed with delightings, and hath made it your great buſineſs, thinking your ſelves moſt in ſervice when you were moſt in the exceſs, & all this hath been preſumed, & with rejoycing practiſed in preſence of love to the King and his Cauſe, and you have charged the ſober-minded with diſaffection to the King and his Cauſe, upon no other ground but becauſe they could not anſwer you in your vanity, nor run with you into the exceſs, and from this pretended zeal and affection to the King you have drawn encouragement to commit ſin with greedineſs, and it is upon me from the Lord to charge your wickedneſs upon your heads, that it may not lye upon the King nor his Cauſe, for deſperate wickedneſs it is whatever you might pretend to be the ground for your practiſe, and you ſhall all know that you have ſinned againſt the Lord of life and power, who is King of kings, and that you have diſhonoured the King of the Nations, and as great enemies you are unto Him and his Cauſe as thoſe that hath made war againſt him; for your doings hath neither made him healthful nor happy, but hath rather added affliction to him, and by ſuch a people his Throne cannot be eſtabliſhed; for that which you have pretended to be in love to him now appears to be againſt him, and you have not expreſſed any love to Him or his Cauſe in thoſe wayes wherein you have walked, but the enemy blinded your minds, and raiſed up your vile affections to ſatisfie your own hearts luſt, and then you made the King and his Cauſe your foundation; Oh! that your eyes were opened to ſee what you have done, and what you are doing, that you might come to repentance before it be too late, for the King is not honoured, nor his Cauſe advanced by your doings, ſo that your foundation is raced out, & you are left without a bottom, for it

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is not expedient that the Kings Name should lye under your vanities and wickednes to uphold or support you in it, for the Lord is revealing his Righteousnesse, and making known his Everlasting Truth and Holiness, which is more honourable for the King to shew himself in, and to uphold and support as a nursing Father, and is his right place, and not to lye in the bottom of your dirt and mire in which you are wallowing, that is not his place, nor never can make him happy, so that you have spent your strength in vain and your labour to no purpose, and the sober people fathoms over you, whose love is after Truth and Righteousnes, Justice and Equity, which is the honest Cause to be contended for and advanced, and the King in it, that his Throne therein may be established, which is the desire of all sober people, whose love is more to the King in Righteousnes then yours is or can be in your wickednes, though they have and do deny your vanities, knowing that sin hath been the cause of ruine and desolation to King and Kingdomes, but never was the establishment of any; therefore you have begun at the wrong end, and must repent of all you have done before you can be the Kings friend in Truth, for all that you have gloried and is glorying in, is no way serviceable to the King or his Cause; What hath the King reaped by all your healths drinking? your kneeling upon your bare knees to do it, your throwing down your Hats upon the ground, and such excess, in which you have wronged your selves and degenerated from reasonable men, and no service at all have you done for the King in these things; What hath the King reaped by all your fires, which in the streets of most Towns in the Nation hath been kindled? And this you have pretended, that it hath been done in your joy for the King, though nothing but sin and iniquity, vanity and prophaneness hath been brought forth by you, that the Nation hath been on a flame with wildeness and madness in the exercise of these things; What doth the King reap by all your pride which you deck your selves withall? doth he profit any thing by all your Ribbons that you hang about you? or your Feathers that flyes about your Hats? or Gold or Silver Lace? Is there any service done to the King in setting up your long Poles in your Towns, and calls them May-poles? or doth the King reap any thing by

your Piping and Fidling and Dancing about them? or your drinking or singing, or shouting? have you not laid the Kings name at the bottom of all this dirt and mire that stinks, and is so odious to all sober people? what have you expressed in all this either to the King or Kingdom? or what have you done? or wherein? or to whom stands your service? Nothing but your folly have you manifested, neither fearing God, nor honouring the King; Therefore his strength doth not stand in you, neither is his safety in such a people, neither is there any thing that you have done or is doing that is any way serviceable to him, and what fruit he hath reaped by your doings he may well understand, for that which hath of late been practised in *England*, is not the way either to make a King happy or Kingdom blessed, but diverts the Lords mercies from both, and draws down wrath and indignation upon King and Kingdom; and it may be read in the Scriptures of truth what hath made Kings happy and Kingdoms blessed, and what hath brought ruine and desolation upon them; for when the Lord was feared, and King and People did that which was right in his sight they were happy and blessed; but when they departed from him, and did that which was evil, he neither spared King nor people, and so hath the Lord alwayes recompenced both King and people in all ages and generations according to the fruits of their doings, for he that hath all power in his hand, and who ruleth over all the Kingdoms of the world, and whose they are, he pulls down, and he sets up, and he alone hath the Key to open and shut, and all that fears him and works Righteousness are accepted of him, and there is no respect of persons with him, and in the exercise of Righteousness, Truth and Holiness Kings are happy and Kingdoms blessed; but in the exercise of wickedness and prophaneness, Kings and Governours will fall, and Kingdoms will be brought into desolation, and this generation have an evident Testimony of it, and may read it in the experience; how hath the Lords Arm been exercised in his work, how hath he pulled down one and set up another within these few years past? because he was not regarded, nor the trust which he reposed in them performed; therefore did he stretch forth his Arm, and at one blow laid them in the dust, for they were unfaithful, and when they had power to do good they did it not, though the Lord did

require

require it, but alwayes proved self-seekers and men-pleasers, and waxed high and lifted up, and then stood exalted and grew into those things which they destroyed in others, and so ruine and desolation in this Nation hath been felt thorow all fair shews and large pretences that hath been made from such as hath been in power, who never performed their Vowes unto the Lord, nor what they promised in the day of tenderness, yet there is a remnant that God hath preserved in uprightness, who have walked in Gods fear and have waited upon him, and thorow all these changes they have learned Righteousness, though multitudes in the Nation there yet be of whom it cannot be so said, but still abides in the vanity, and hath thorow all these changes waited for a day in which they might have an opportunity to satisfie their hearts lust, which now is broken forth; but you are all to be reproved, and without respect of persons you are hereby reproved and testified against, and also warned from the Lord God to cease from your evil, for there is no profit in it, either to the King, the Kingdom, or your selves, for you are out of all truth, and from the Spirits manifestation that is given to profit withal, and so you run into errors, and doth not know the Scriptures nor the Power of God: Oh foolish people and unwise, What will you do in the end of these things? Who are departed from the Lord, and erred from his Spirit, and from the Scriptures of Truth; What Command or Example have you in the Scriptures for your doings? do you find in the Scriptures that the Christians ever practised such things as you do under any pretence whatsoever? can you shew it in any Chapter or Verse, that the Christians ran into excess, drinking of healths, [illegible] bowing down their Hats, and kneeling upon their knees [illegible] or that they were hung about with Ribbands, and the[illegible] prickt about with Feathers, and making fires in their [illegible] called them Fone-fires, and set up long Poles in their [illegible] called them May-poles, and then Piped and Danced, [illegible]ing and Singing, and Shouting and Sporting in wildness [illegible] madness about them? is this the Christian state, or what [illegible] Christians practise, and what is their way they walk in? [illegible] you have lost your understandings, and your senses is benummed with the custom of sin, that you are in the far Country amongst the Heathen, & bowing

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ing down unto their gods, and worshipping amongst their groves and graven Images, and yet beare the name of Christians, and can go to your named Church, and your professed worship and hear your man-made Ministers, and can observe all the Traditions, and bow to every Ceremony that man hath set up, and so you have professed Christianity many years; But doth not the root of a Christian bring forth better fruits then yours? You shame your Religion and your Ministry, who have been this long learning of them, and they teaching of you day after day, and year after year, and you are but where you began, if not worse many of you, you might have learned better things by all this teaching that you have had, you might not have been so ignorant of Truth and Righteousnesse, if your Ministers were of God, and placed amongst you by his Power, if you had been sober men and walked in Gods fear, you might have learned more Righteousnesse in these years past in which some of you hath been exercised, and might have been sufficiently humbled, had you minded the Lord and his work, but you make it appear that you have not learned Righteousnesse, whose lives is wrapped up in sin and wickednesse, and so the Heathen state abides, from which root all these evils springs, in all this time of teaching you might have learned more modesty and sobriety, and have brought forth some fruit that might have made your Ministers honourable, and adorned your profession with something of holinesse, but you have lost the savour of all godlinesse, and degenerated into all manner of wickednesse, and in your doings may your Ministers behold the fruit of their labour, to see you who are their constant hearers, filling the Town streets and spending your time in Drinking and Shouting, Piping and Dancing, as in many places of this Nation there is evident Testimony from your own mouths; this will fall upon the transgressors, and Gods witnesse in your Conscience will rise against you and condemn you who are guilty of these evils, and it will clear and justifie the innocent and harmlesse, who have walked soberly in Gods fear; so that it will fall upon whom it is due, and it will pass over the heads of all sober people, and Gods witnesse in the Conscience of every one will either accuse or excuse in the particular, that all people in the Nation may truly see whether their hands or hearts

have

have been joyned unto the evils that have been acted and brought forth by many, or whether they stand clear in themselves as before the Lord; so will the guilty be condemned, and the innocent set free; and so whether Priest or People, old or young, you may all see your selves, and what lyes upon you concerning these evils that is here testified against, for where the Priest is guilty Gods witness will not spare him, or where the rich and mighty is guilty it will not spare them, for it respects neither person nor title, but gives true judgement against every transgressor, according to his deeds; Therefore all you Ministers of *England* search your hearts, for there is not many of you that Gods witness will clear, who had neither your heart nor your hand joyned in these great and crying sins, either by promoting of them and appearing with them, or secretly encouraging or countenancing the practise of them, that so there was not like to be a reproof given by you to stop them, when you was like minded with them and joyned with consent either openly or secretly; so the Scripture is fulfilled, like people like Priest, and for this hath the Lord a Controversie with you, because you have strengthened the hands of evil-doers, and hath not reproved him in the Gate, therefore is the Lords hand against you, and he is rending your covering from off you, and he will leave you in the shame of your own nakedness, and make you a hissing to all that pass by, for you are deceitful workers, and your fruits makes you manifest, you are fair sayers but evil-doers, you love evil more then good, and pleasures more then God, and such examples are you amongst the people, the Vision is ceased from you, and night is come upon you, that you have no answer of God; therefore you profit not the people at all, but deceives them by your lyes and flatteries, and cryes Peace unto them, when they are daily exercised in works of darkness, you have been weighed and truly cryed in the Spirit of Truth, and by the Scriptures of Truth, and you are found wanting, for the Life of Truth you are not in, nor the Life of Scriptures you do not live, the day hath declared you, your works is cryed; I do not mention these things to upbraid you, for that is not my life, but in pitey to you and all that are led by you and lives with you, I am constrained to warn you all to forsake the evil and chuse the good, to love

mercy,

mercy, [illegible] justly and walk humbly with God, and turn to the Lord [illegible] his Power to feel; come within, search there, see you[illegible] consider your doings, stand still, hear Gods voice, [illegible] Councel, that what is past may suffice; for there is [illegible] in your doings, nor any service in your labour; but [illegible] of wheat, tares spring forth, and instead of barley thistles grow, and this is the fruit of your labour, and the end of your harvest; Therefore Priest and People, high and low, rich and poor consider your states, for the ground is known by the Crop that it brings forth, and the tree is known by its Fruit, and now the Ax is laid unto the root, and the tree that brings not forth good fruit it must fall by the stroke, and the fire is its place; this tree is in your selves, the savour of your fruit doth plainly declare it, the Ax is laid, the stroke is near you, and God will not spare you of what degree soever you are, but by his hand you must fall if you go on in your wickedness; and now you are all warned, and I am cleared before the Lord concerning you, and whether you hear or forbear, the Alarum is true in the day you shall know it.

Unto thee O King a Message of love I have, and from the Lord it is laid upon me, and in faithfulness unto him I must declare it; Incline thy ear with meekness, and let patience be thy covering, for the Lord God is mighty, and his presence is dreadful, he it is that opens my heart and directs my speech unto thee; trust thou in God O King, and delight thy heart in him alone, that he may be the length of thy dayes, and the strength of thy life, for thou art but a mortal man and cannot stand without the Lords upholding, thy life is in his hand, and thy Dominion in his power; for he gives and takes at his pleasure, he hath placed thee in dignity and hath given thee power over three Nations, and thy Dominion extendeth thorow three Kingdoms, in which there is a great and mighty People, and they are variously affected in Judgement, the eyes of all are upon thee, and great is the expectations of many; therefore wait thou upon God O King, and joyn unto the Principle of life, and unto it alwayes resort for Councel, that thou mayest go in and out before so great and mighty a People, and minister true Judgement unto every one in their present state, so

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will thy way prosper, and thou wilt be happy, for God hath for a time proved thee and thy patience, and now hath brought thee into dignity, and he expects fruit from thee; he tryed many before thee who had power to do good, and made large promises, but they neglected and did not answer the Lord in faithfulness, so their day suddenly passed over, and he cut them off and laid them waste, and they are no more; And now it is thy day, Power thou hast and God expects thy faithfulness, wait to perform unto the Lord that what others carelesly neglected, and for which cause they were overturned, thou mayest in this thy day fulfil; Therefore be circumspect O King, for the matter is weighty, and joyn to the Principle of God which is pure, and it will lead thee into Gods pure Councel, and unite thee to him and all that fear him, which can onely make thee happy, and this will be strength unto thee, and safety for thee, upon which if thou layest hold thou dost well; for if thou cleave unto the Lord and wait upon him in uprightness, he will not forsake thee, but will be wisdom to thee, in which thou wilt be able to order the People aright, and to place true Judgement in the earth, that it will run down like a stream from the true Fountain, and divide betwixt the pretious and prophane, and here will every Soul be subject to thy Power, not onely for fear but also for Conscience sake; and in thy Government the Righteous will rejoyce, as in the Power of God thou stands to be a praise unto the good, and a terrour unto the evil, and in this thou wilt be happy, and thy way will prosper; But if thou erre from the Lord, and depart from his Councel, and hearken unto men, and place thy confidence in their strength, thou wilt not prosper, for that hath been the fall of many, who never could rise again when they placed confidence in mens Councels and strength, and regarded not the Councel of the Lord; therefore in love is this Message unto thee O King; and this is the Way in which thou art to walk, be stayed upon the Lord, and wait his wisdom to receive, that thou mayest truly understand the state of the people over whom thou art placed, and strive not to please parties, but minister a measure of true Judgement unto all, thou hast the sword in thy

hand, wait to be a Minister of God for good, break off the bonds of oppression of what nature soever, undo all heavy burdens which tender Consciences cannot bear; give true freedom in the practise of Religion, let none be compelled to worship in any form contrary to their freedom, mix not thy power with the Lord in such things, leave his own work to him, that what pertains to the Conscience he may order, for he is the Searcher and knows secrets, and it belongs to him; Break off every yoke that doth oppress the innocent, let all forcing and compelling, and suing of those that are tender, and cannot for Conscience sake conform to any thing out of the Truth, be wholly removed, that in matter of worship the tender Conscience may not any way be entangled, who in other things lives peaceably and quietly under thy Government; these, with many other things the Lord requires of thee, which unto thee belongs, and which thou art to see effectually done, for the Lord will redeem his Chosen; and others have had their day to have done it, but were careless, and the Lord hath smitten them, & blasted them; & now thou hast thy day and power to perform it, be diligent to obey the Lord, that he that hath set thee up to try thee, may not have cause to pull thee down, for at his pleasure he can do it, if thou be not careful to perform uprightly what he requires of thee; and do thou shew mercy unto all, and seek not revenge upon any, though thou mayest apprehend much wrong hath been done, yet do thou forgive it, for it could not have come to pass but in the permission of God; so do thou leave it to him, that he may judge who Judges Righteously, & truly gives a just recompence of reward unto every man; and so shew thy self merciful, as God hath shewed mercy unto thee, that in love a perfect unity of hearts may be amongst all people under thy Government, and this will make thee truly honourable and happy, and give thee the necks of all thine enemies under thee, and peace within thy borders will abound, and all the people will be towards thee unfeignedly; therefore be single to the Lord O King, and encline thine ear to his Counsel, that his pure light in thy Conscience may be thy guide, and that the power thereof thou mayest submit unto, which will

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keep thee in a clear understanding, and give thee a true discerning, both of thy own state & the state of the people over whom thou art placed; and as thou waits the light to obey and abide in, thou wilt be made able to search into deep matters & secret causes, & to minister true Judgement with a pure understandings And be tender over a poor and afflicted people, who travels within thy Dominion and Preaches Peace thorow the Nations, who amongst the many names have a Name given by the world, & are by the people thereof called *Quakers*, they are born of the Royal Seed, & the Lord is their God, and he hath chosen them to be his People in Righteousness, their delight is to do his Will and to be subject unto his Power, Mercy & Truth they love, Righteousness, Peace and true Justice their heart desires, many hath oppressed them, but few hath been mindful of them to shew them any favour, they have been a suffering People thorow times and changes, and hath endured and born affliction in patience, the love of God is manifest in them, and a willing People they are made unto him, for his love constrains and draws them after him, and they are freely given up unto him and dare not deny him, though all people should set themselves against them, let thy care be over them, for they are the flock of God, and the Apple of his Eye, and if thou shew favour and love unto them, and take off the burdens and all the yokes from off them, the Lord will bless thee; but if thou sleight them, and have not regard unto them, but suffer the Oppressors still to oppress them, and continue the yoke upon them, & make thy loyns as heavy as others have been before thee, he that hath set thee up and placed thee, he will pull thee down and remove thee, and there will be none found to uphold thee; this is weighty O King, consider it in coolness.

Beware of men and of their Councels, for there is much deceit, and many will work upon thee for their ends, that they may come into honour and dignity, many such thou wilt find near thee.

There is a people that hath not swarved from thee, but hath suffered under the power of others for thy sake, these will come near thee, and there is some cause that thou shouldst shew

ſpect unto them, but beware thou give not thy ſtrength unto them, for many of them is after vanity, which the Lord is not pleaſed with; therefore caſt not thy ſelf upon them, leaſt thou fall in their hand.

There is another ſort of people who have not been faithful to any cauſe, but have ſought themſelves thorow all the Revolutions that hath come to paſs, who ſtood againſt thee in the day when others had ſtrength and power, and now appears for thee, and ſhews themſelves to be great friends to thee; caſt not thy ſelf upon ſuch a people, for they will betray thee, and if thou lean upon them, they will let thee fall.

When things are ſearched to the bottom, thy way is a ſtrait way O King, and none can uphold thee in it but the Lord alone; therefore caſt thy ſelf upon him, place thy confidence in him, and walk thou in his fear and in uprightneſs before him; and he will be ſtrength unto thee, and ſafety for thee; ſo in the Lord and in his People whom he hath choſen from amongſt the many people, thy ſtrength and ſafety is O King, hither turn, come truſt and believe in the Inviſible, Life and Power is in him, Dominion and Victory he gives at his pleaſure, not by Sword nor Spear, but in the might of his own Spirit, which in his day he hath abundantly made manifeſt, and by which his choſen People are guided, which is their Strength and life, their joy and Salvation; if thou wouldſt have ſtrength turn in hither, if thou wouldſt be ſafe lay hold, come, here caſt thy ſelf, and place thy confidence; and though neither Sword nor Spear, nor hoſt of men appear to be on thy ſide, the Prayers of the Righteous ſhall prevail for thee, who hath acceſs to the Throne of Grace; and as thou haſt Faith in this, though it may ſeem weak, yet thou ſhalt know that it is ſtronger then all weapons of War, to give the Victory and eſtabliſh thee and the Kingdoom in perfect Peace.

Let the Cry of the Innocent come before thee, and let their Cauſe be conſidered by thee, who ſuffers in bonds this day within thy Dominions, for no other Cauſe but for Conſcience ſake, reach forth relief unto them, free them and releaſe them by thy Order O King; ſo will thy Name be a

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sweet savour, and God will be with thee and bless thee, and happy wilt thou be for ever if thou encline thine ear to the Lords Councel, and perform what he requires of thee in uprightness of thy heart. In submission to the Power of God, is this Message of love written unto thee O King,

By one who truly honours the Lord, and thee in the Lord.

WILLIAM SMITH.

BE it known unto thee *O King*, That since thy departure out of this Nation, there hath been not onely many Revolutions and Overturnings, mutations and changes among them that have been invested with the Government of this Nation, but there hath also been much strife and contention, variance and Disputation among the Inhabitants of it about *Religion*: And in the midst of all this, the Lord God of Heaven and Earth hath made his Power known unto a Remnant whom he hath gathered out of the many Wayes, Forms, Worships, and Customes, which the Nation is found in; and with them the Nation hath been *Angry*, and they have been abhorred and despised above any other people in the Nation: Yea, all the Sects in the Nation have opposed them, Combined together against them, and they have been as *A Rock of offence, or as a burthensome Stone* even unto them all; Yet know this (*O King*,) that the Lord hath blessed them, and greatly multiplyed them, and for their sakes he hath *Rebuked* many that have oppressed them, and would not let them go free.

Now that which chiefly lies upon me at presene, is to give thee a brief description of those people, to whom (as yet) thou art but a *Stranger*, by reason of thy long absence out of the Nation: And first, They are such a people as are separated by the Power and Spirit of the Lord from the National Churches, National Ministry, National way of Worship; and they

they own that Church *which is in God the Pillar and ground of Truth*; and that Ministry which is the gift of God, by and from his Spirit in those that are ordained of him, and sent forth by him *to preach the Gospel freely*; and that Worship they own, which *is in Spirit and in Truth*.

2. They are such as cannot give flattering Titles unto men, nor respect mens persons, nor Worship them, neither can they honour them, by giving them flattering Titles, nor by bowing their knees unto them, and standing uncovered before them: And this is one great cause wherefore men are so much offended at them.

3. They are such as abide in Christs Doctrine, and keeps to *Yea and Nay in their Communication*, and cannot *Swear at all*; but have chused rather to have been fined for not Swearing, then they (by Swearing) will break the Command of Christ, who saith, *Swear not at all*.

4. They are such as do not seek to be avenged of their Adversary; for when they are wronged by having *their goods spoiled*, by being falsly imprisoned, and shamefully intreated by wicked men; these things (for the Truths sake) they patiently suffer, knowing *that Vengeance belongs to the Lord, and he will repay*.

5. They are such as cannot manifest their joy, when they have cause to rejoyce, by devouring so much Fuel with one *Bone-fire*, as would serve some Family a whole year; neither dare they lay out their money for Ringing of *Bells*, and foolishly spend their labour in such like things which are unprofitable and vain; neither can they manifest their respect unto thee, by making themselves drunk *with drinking thy Health*, and afterwards burn their Hats, and other of their Raiment, as several have done since thou wast Proclaimed: Nay, their Righteous souls thereby are vexed, and their spirits grieved with beholding those things, which adds to the Creations burden.

6. They are such as cannot side with Parties in their Plots and Conspiracies one against another, in their destroying and cutting off one another; but chuseth rather to suffer by them all, then partake with any of them in their evil deeds: Yet so

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far as they see any act for God, by being *a terrour to evil doers, and a praise to them that do well*, so far they can own them, what denomination soever they go under, or for whom soever they pretend to be.

7. They are such as have suffered by all Powers that have been the Supream in the Nation since they were a People, chiefly for several of the things before-mentioned; & they take much notice how the generality of people can comply with, and conform unto all Powers, and even all men that are set up to be the Supream among them: One while they will be for those that are for *a Common-wealth*, in words pretending to hazard both their Lives and Estates on their behalf against *a King, or single Person, &c.* But if a change come, and that Party be worsted, for whom they pretended to be so zealous, then will they (in words) be as vehement against them, as they were zealous for them. Now what Confidence can either *King or Parliament* put in such men, as will first engage to one Partie, and then to another, and yet prove true and constant to neither? But with those People whom God hath blessed, and of whom I write, it is not so; for, *Their Confidence is not in the Arm of Flesh, but in the living God, who hath all Power in his hand, and who alone will Rule in the Kingdoms of Men.*

Be it also known unto thee (*O King,*) That if I should demonstrate to thee in every particular wherein these people do differ from the generality of men, time would fail me, and I also fear that I should weary thee: This one thing shall I therefore the rather desire of thee, (*viz:*) That if thou desire to know upon what ground these People do such and such things, and what is the Reason that they omit the doing of such and such things as before-mentioned; then shew thy *Nobility* in giving *Audience* to some two or more of them, that might be admitted into thy Presence, to make their *Defence* before thee against any of their Opposers, that may have any thing to charge against them: For I suppose thou maiest have heard many reports of them, and oftentimes false reports are blazed abroad concerning them, thereby to make them odious unto the Nation, and Nations round about: Wherefore be thou perswaded with King *Agrippa*, who when he heard

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ſtrange things reported of *Paul*, ſaid, *I would alſo hear the man my ſelf*; So, chuſe rather to hear them make their defence in thy Preſence, then ſtrengthen the hands of Evil-doers againſt them, who hath made a Prey upon them for ſeveral years paſt and the thing hath not been laid to heart, by them that have had the Supream Power in their hand, who have had *their day*, but now they are removed out of the Way, and *Thy day* is come, wherein the Lord is determined to try thee, as hee hath done them that are gone before thee: Wherefore (O King *Love Mercy, do Juſtice, and walk humbly before the Lord*, leſt thy daies *be troubleſom*; And be not lifted up with the Pomp and vanitie of this World, which will periſh and have an end, but be rather Meek and Humble, that it may be well with thee, and that with Wiſdom thou may be indued from above, therewith to order the affairs of thy Realm aright, to the praiſe and glory of him, *who is King of kings, and Lord of lords*, to whom be Honour and Dominion for ever.

Written by a Servant of the Lord, who is known unto many by the name of

WILLIAM CATON.

This was written (to the King) about the time of his comming in.

A WORD

A WORD

Of tender Admonition to

King Charles the II.

And to this present

PARLIAMENT.

FRIENDS,

IT laid upon me a Servant of the Lord, in his Name and fear to warn you that you take heed of seeking revenge, or having a hand in the blood of those who are now brought under your power; for since that the Lord hath thus long spared the King, and in patience towards him hath thus much answered his desires, that he is come into power and that without shedding of blood, he and you ought to take heed of now beginning to shed blood and seeking revenge, least the Angel of the Lord (the Avenger of blood) go forth against you; so that it concerns you to forgive them that in times past were stirred up against the King and his party, and to pass by their former offences, and wherein they are guilty of offending the Lord in any of their proceedings, leave it to the Lord to take vengeance since that you are set over them, for vengeance is the Lords and he will repay, *Deut.* 32. 35. *Edw.* 12. 19, 20. *Prov.* 25. 21. Mercifulness and

patience towards all would be a comely Ornament to you both in the sight of God and men, for that hath been too much wanting both among Rulers and others, which hath made the Nation at that confused pass it hath long been in; and you know not how God may yet turn the Wheel, either with or against you, according to your faithfulness or unfaithfulness to him, nor how soon you may be brought under your Adversaries, if you should provoke the Lord to wrath thorow seeking revenge; therefore for you to forgive offences and not to seek revenge, but be compassionate would be of good report, and a means to cool and moderate the spirits of the Kings Adversaries, when the contrary will but agravate and stir up more mischief; and if you ask of God to forgive you your trespasses as you forgive them that trespass against you, How can you expect forgiveness at the hand of God, if you do not forgive them that have trespassed against you? For blessed are the merciful, they shall obtain mercy, Mat. 5. 7.

And Friends, take heed how you go about to establish Priests by a Law over the Nation, to bring all under them in matters of Religion and Worship, or to bring the whole Nation to an uniformity in Worship, for there are many differences, and many sundry perswasions in the mindes of the people of this Nation, and yet generally they see beyond both Presbyterians, Episcopal Ministers (so called) and the Papists, & thousands do see through the corruptness of them all, both in many of their Principles and Practises, which are contrary to the practises of the true Ministers, who feared God and hated covetousness; so that to establish the Priests by a Law, to Lord it over mens Consciences, and to bear Rule over the people of the Nation by their means, and to preach for hire as the false

Priests

Priests and Prophets did, *Isa.* 56. 11. *Jer.* 5. 28, 29, 30, 31. cannot be owned nor born by many, neither will that establish the Nation in Peace, but cause further distraction, and also this would reflect upon the People of God, and burthen his Seed, which is of great weight in this Nation, which God is gathering thousands to, that he may be their Law-giver and the Defender of their Faith and Establisher of their Religion, and not man, for it is not in mans will to do, but Gods Work, which he hath begun in this Nation.

And the same Spirit of Truth wherein God is worshipped, must perswade men into the true Religion, and guide them in their worship, for it is the Spirit of Truth that must lead men into all Truth, *John* 4. 23. and 16. 13. And Christ must have the preheminence, whom the people are to hear in all things, and they that will not hearken unto him must be destroyed, *Deut.* 18. 15, 18. *Act.* 3. 22. and 7. 37. So the th[illegible] pertaining to God to do, as the establishing Reli[illegible] & the bringing men into the form and power of Truth in Worship and Religion leave you to God to do, and let the people be left free to him to order in that case, and discharge your Consciences in things pertaining to you that are the neerest you, as in removing oppression, and preserving the Nations in their Civil Rights & Liberties, that what is good in all sorts of professors and people may be answered, and mercifulness and tenderness may be used towards all, for that is it we desire, and not to set up any Ministers to Tyrannize over the Nation, nor to Lord it over tender Consciences, nor to persecute men that differ from them, and make spoil of their goods as they have long done, which is a grief to the Lord and to his annointed Seed, which must Rule and Reign, and be King and Priest and Law-giver in his Church, for he will not give his Glory

Glory to another; and all that oppose his Government in the Consciences of his People shall be broken to pieces and confounded; who would limit and confine men from Christ the true Priest and Teacher within, to an Usurping, Tyrannizing and Persecuting Priesthood without, who like the Papists would persecute men for Religion, and like the Jews and false Priests among them, who builded up *Zion* with blood, and Jerusalem with iniquity, *Micah* 3. 10, 11. who were in the killing nature, and not in the nature of Christ, who came not to destroy mens lives, but to save them; and the King may be sensible how the hand of the Lord appeared against these Priests, in that he would not suffer them to drive on their corrupt designes formerly, as the Priests of *Scotland* (whose Cruelty and Tyranny as well as the Episcopal men is clearly discovered) who would have had the King to have established their Presbyterian Government over the Nations, which would have been as Tyrannical as the Episcopal Government (so called) upon which the Lord stirred up enemies against them; which now may be a warning to him and you, that you take heed of setting up that persecuting lordly spirit of the Priests to Lord it in the Nation, and to bring all under it, least you fall & come into contempt as others before you have done; for them coming under the same persecuting spirit of the Priests; for the Lord God of Life and Power will not bear it, that either Presbyterian Priests, Episcopal Priests, or Popish Priests should be set up to usurp over mens Consciences, and to Tyrannize over the Nation; also if any sort of these should so be set up over the people to Tyrannize and Compell all to your worship, all that differ from them would be set in their hearts against them, and many would be as one body against them, and the Lord in his Judgement would appear

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both against them for their Tyranny, and the Setters of them up in it, for God is a God of knowledge, and by him are actions weighed, and his Controversie with this Nation is not yet ended, for the Oppression, Cruelty, Pride and Iniquity which is broken forth in it against the Lord, who will break the Horn of the wicked, and bring down the pride of men, and great will be the fall of them that reject his light in their Consciences, and lift up themselves in their pride and vain glory against the Lord and his annointed Seed.

This in Compassion and Mercy was I moved to write unto thee O King and the Parliament, that whilest you have a day you may take warning and minde the Counsel of the Lord in the Light of his Son in you, that you intrude not into things that are too high for you, nor set up Persecutors (whom the Lord will overthrow) over the Consciences of people, least your day suddenly pass over, and you fall in the night with them that fall.

London, the 6th of the 6th Month, 1660.

From one who desires not the death of any in their sins, but rather that they may return and live.

POST-SCRIPT.

AND if any of the Priests do inform the King against us called *Quakers*, or against our Principles behind our backs, whereby to instigate thee O King to persecute us (as we know such hath been their practise from time to time) it is but a reasonable thing that thou hear both parties face to face, that we may know what our Accusers can accuse us of to our faces, that we may answer them, and both parties be heard without partiality; for we know that many are the slanders

slanders that the Priests have invented against us in their persecuting spirit; so that this was upon me to lay before the King, that we are free to vindicate any Principle we hold, and to manifest the Truth of it according to the Scriptures of Truth; And this in particular for the Truths sake I am willing to be answerable to, if I be lawfully called to it, as God shall make way and enable, that so the Truth may be manifested, and all occasions of evil surmizings and false suspitions may be removed.

G. W.

THE END.

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